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ABSTRACT

A national study of 4,984 clergymen in 21 predominantly white Protestant denominations concerning occupational stress and continuing education involvement was conducted by the Ministry Studies Board of the National Council of Churches. The questionnaire, which was mailed to 7,990 clergymen and returned by 62%, consisted of seven sections: professional background and experience, employment information, family situation, financial information, clergymen's preferences and opinions, continuing education, and career stress points. Continuing professional education questions were related to current and recent participation, felt needs, resources available, and obstacles. The study indicated that seminars dealing with theological, Biblical, and ethical material (25%) or professional skill development (27%) were the most frequent form of continuing education. Approximately one-third of the clergymen recorded no organized continuing education activity. More than half (52%) indicated a high need for "study to relate the Christian faith to our rapidly changing society." Time pressure (68%) and inadequate financial support (47%) were reported as the chief obstacles. Status inconsistency, relative deprivation, and career stress appeared to influence ministers toward greater continuing education need, with high stress being the most powerful influence. The authors have recommended further research to determine the linkage between felt need and actual participation. (EA)

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CONTINUING EDUCATION AND OCCUPATIONAL STRESS AMONG PROTESTANT CLERGY

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1. Summary of Findings

A national study of approximately 5,000 clergymen in 21 predominantly white Protestant denominations was carried out by the Ministry Studies Board* in 1969. Ministers were asked about their current and recent participation in continuing professional education, their felt needs for it, resources available to them and obstacles to their continuing education. These descriptive data were then analyzed along with other information about personal characteristics and current stress, testing a causal model of the effects of stress upon continuing education involvement.

The descriptive study showed that participation in institutes or seminars dealing either with theological, Biblical and ethical material or with professional skill development was most frequent (25% and 27% respectively), with organized reading programs (20%) and institutes focused on social issues (18%) next most popular. Approximately one-third had no organized continuing education activity in the years 1967-69, and a similar proportion had two or more experiences in that period.

As for felt needs, more than half (52%) indicated high need for "study to relate the Christian faith to our rapidly changing society." From 27 to 31 percent reported high need in five other areas, including theological updating, professional skills, time to evaluate their own ministries, change agent training, and skill in planning and evaluating the church's work. Only six percent mentioned high need to prepare for another occupation. An important minority (22%) rejected need to learn "how to be a change agent in

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* A research unit for the Department of Ministry, National Council of Churches. The study was funded by Ministers Life and Casualty Union, with assistance from denominational offices in planning, sampling and mailing. The writers are indebted to John P. Koval, Marlyn T. Ritchie and Jacqueline Rupel for assistance at various stages of the research, and to the Society for the Advancement of Continuing Education for Ministry, at whose 1971 annual meeting an early version of this paper was presented.

church and community," suggesting substantial polarization of clergy on this point.

More than two-thirds (66%) of the clergy reported time pressure as the chief obstacle to continuing education participation, with the second largest problem being inadequate financial support (47%). Pressure of family responsibilities (20%), unavailability of needed programs (18%) and lack of support from the local church board (17%) also figures prominently.

The survey of available resources showed that approximately three-fourths (74%) of the clergy had no time designated by the congregation for continuing education and four-fifths (80%) had no money allowances designated for that purpose. Among those having such allowance, the most frequent allotments were two weeks and up to $100.

Significant denominational differences appeared in levels of participation, need, obstacles and especially resources, with no clear patterns related to polity, general position on a conservative-liberal spectrum or extent of clergy mobility.

These descriptive findings are presented in detail in sections 2-6 below. They are followed by the testing of a causal model of the effects of stress upon continuing education activity.

The model proposes that high need for continuing education is partly the result of experienced stress, and that the availability of time and money resources strongly influences actual participation. Where such resources are not available, participation drops sharply even when stress and need are present. The model further suggests that CE is only one of several possible behavioral responses to stress. The latter is also highly correlated with seeking a change of position and with anticipating leaving the local church ministry. Moreover, stress appears to be correlated more highly

with some needs than with others, particularly with need for change agent training.

Theoretical concepts of status inconsistency (describing persons whose salary and church resources are not commensurate with their investment in education and years of service) and relative deprivation (the feeling of receiving less than one deserves) are then applied to the relationship between stress and behavior modifications such as continuing education, change of position or leaving the occupation.* Relative deprivation appears much more highly correlated with stress than does status inconsistency, with career and job dissatisfaction showing a very high correlation with stress level. Each of the three factors (status inconsistency, relative deprivation and stress) influences ministers toward greater continuing education need, with high stress being the most powerful influence, particularly upon less traditional forms of continuing education. Relative deprivation has greater effects among high stress ministers while status inconsistency has stronger effects among low stress ministers. The presence of these qualities makes it possible to predict more accurately both the degree and type of need for continuing education, but as yet there is little evidence that the prediction of actual participation in CE is enhanced. CE activity seems more subject to the availability of time and money resources than to any other variable.

2. The Data

The data used for this study consist of 4934 returns from a systematic random sample of active parish clergy in twenty-one Protestant denominations, gathered in 1969 by the Ministry Studies Board of the National Council

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* Appendix III contains further definition and bibliographic notes on technical aspects of stress, status inconsistency and relative deprivation.

of Churches. The proportion of names chosen for the sample varied from five percent for larger denominations to twenty-five percent for the smallest denomination. In all 7990 questionnaires were mailed with an overall response rate of sixty-two percent, ranging from seventy-six percent (American Lutheran) to forty percent (Open Bible Standard).

The length and complexity of the questionnaire, the sensitive subjects involved, and the pressures of the Lenten period in which it was mailed may explain the thirty-eight percent non-return. The small return from black denominations and from women clergy resulted in their exclusion from the analysis.

The questionnaire was based upon an instrument used in a 1963 study conducted by Ross Scherer of the National Council of Churches. Three successive revisions were made with the assistance of denominational representatives and research consultants. In addition, the instrument was pretested by mailing it to an interdenominational sample of clergy in the Washington, D.C. area. With comments and suggestions from the pretest incorporated, the final instrument consisted of seven sections:

1. Professional background and experience.
2. Employment information.
3. Family situation.
4. Financial information.
5. Clergymen's preferences and opinions.
6. Continuing education.
7. Career stress points.

Previously published results of the study include Mills and Morse (1970) and Mills and Koval (1971). A report on determinants of clergy salaries is in preparation by Bonifield and Mills.

3. An Aggregate Picture

The typical (model) Protestant pastor in 1969 was between 35-39 years of age, served in a town populated by 2,500 to 49,999 people, was ordained between the ages 25-29 (i.e., 10-14 years ago), and has never changed denominations (95%). His father was typically a farmer (24%) or a skilled laborer or foreman (20%).* However, the parsonage also actively replenishes itself with more than twelve percent having clergy fathers.

Educationally speaking, seventy percent had at least a seminary education, with many having pursued additional graduate work. (28%). In addition, fifteen percent had completed college, two-thirds of whom had had at least some college training, with nearly half completing college or more (42%). Nearly three-fourths (71%) of the ministers received their training in a seminary of their present denomination, with less than seven percent attending non-denominational seminaries. Hence, one is left with the impression that the Protestant clergy both values education (although about one-fifth (18.4%) have no seminary training) and secures it largely under the auspices of their own denominations.

Most (34%) served a single parish with a typical (model) 1968 budget for local expenses under $20,000 (55%). Typically, the congregations they served consist of a cross-section of professional, white collar, and blue collar workers. But this heterogeneity was not racial: ninety-six percent indicated that ninety to one-hundred percent of their members were white. Half served in areas designated as "standard metropolitan statistical areas" (i.e., a county with a central city of 50,000 or more).

Most frequently the Protestant clergyman had been in his present posi-

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* This suggests that the profession still represents a significant form of upward mobility. Excluding those with clergy fathers, only twenty percent have fathers in professional, managerial or sales occupations.

tion less than five years (46%), although thirty-four percent have been in their present location more than ten years. Over one-third (30%) were currently in their first or second pastorates.

Nearly half (42%) indicated that they "specialize" in some aspect of the ministry, i.e., 'devoting an unusually large amount of time and energy' to this speciality. Most are full time (91%), although sixteen percent were also involved in non-ministerial employment.

Married and living with their first spouse (93%), pastors typically had two or three children still dependent upon them (23% and 20% respectively), although eighty-one percent had no college dependents. Forty-two percent had working wives, seventy percent of whom worked primarily because their husbands' salary was insufficient to meet family needs.

The median total income from ministerial sources, including salary, housing, utilities and fees in 1968 was $8,037. However, there was considerable deviation among denominations, from $6,639 (Church of God, Anderson) to $10,412 (Unitarian-Universalists).* In addition, regional variation ranged from $4,972 in the East South Central states to $8,726 in New England.

Gross figures represent only part of an accurate appraisal of the adequacy of clergy compensation. Table 1 reveals how the ministers themselves perceived the relative "justice" of their economic rewards. Nearly three-fourths (71%) felt their salaries were too low in comparison to their personal and family needs, while fifty-eight percent felt their salaries were too low in comparison to the work required of them. When ministers compared themselves to other comparably educated professionals, eighty-seven

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* See Hills and Morse (1970) for more details on ministerial support. Also Bonifield and Hills (in preparation) for analysis of determinants of clergy salaries.

TABLE 1
Ministers' Estimates of Salary Level in Relation to
Five Standards (Relative Deprivation)
(N=4984)

Question: "In general, how do you feel about your own current level of ministerial compensation in relation to the standards of comparison listed below? Please check one response after each standard listed.

	I feel my 1968 salary was				
"in relation to..."	Much too low	A little too low	About right	A little high	Much too high
Personal and family needs	24	47	28	1	--
Work required of me	23	35	35	5	2
Other comparably educated professionals	58	29	12	1	--
Fellow clergy in my denomination	9	33	46	12	1
Living level of my congregation	17	42	38	4	--

percent felt underpaid. Even in relation to other clergy in their own denominations forty-two percent believed their salaries were too low, and fifty-nine percent felt that way in relation to their congregations. These feelings of being underpaid relative to various standards indicate a strong current of relative deprivation among ministers.

Analysis of the question "...what do you believe is the minimum cash salary a minister should received: a) after graduation from seminary; b) after fifteen years of service?" reveals an even greater, though perhaps latent, sense of relative deprivation. Only twelve percent of those with fifteen years tenure or more were actually receiving the amount they named as minimum. Interestingly, thirty-nine percent of those with a seminary degree but <u>less</u> than fifteen years tenure received the "fair" salary or more.

Looking at satisfaction in the ministry and in specific pastorates, less than* nine percent were dissatisfied with "being in the ministry," but sixteen percent were dissatisfied with the church they now serve." About fourteen percent indicated that they might not or would not enter the ministry if they "had it to do over. In terms of specific alternatives to continuing in their present pattern, ten percent said they probably or definitely will leave the parish ministry (with thirty-six percent "open to" such a career change), and thirty-four percent were either seeking or about to begin seeking a change of position.

The data included several questions having to do with current professional stress (defined as "situations which create serious problems for one's ministry.") The primary sources of stress were 1) the need for more money (26%), and 2) the work of the church "seems futile or ineffectual" (18%).

The clergymen were also asked to recall earlier periods of major stress in their ministries. One-fifth mentioned three or more such periods. An additional one-fourth recalled two periods of major stress, and nearly another one-third reported at least one stressful time. More than two-thirds of these nearly 5,000 clergymen described their stress as severe.**

4. Denominational Subcultures

As noted above, there is considerable variation among the twenty-one denominations included in the sample. The first four columns of Table 2 constitute "status variables" which will be used below to explain some of the diverse behavior, attitudes and stress manifested by clergymen. The

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* Depending upon one's perspective, such figures may be viewed as fully 9% or "only 9%." Thus the reader must interpret the results with as much qualification as is possible.

** For a more extended report on previous and current stress and its management among this same sample of clergy, see Mills and Koval, 1971.

TABLE 2
Denominational Differences in 1969 -
General Characteristics
(N=4904)

DENOMINATION	%with seminary degree	%with less than 15 yrs in ministry	Median income* (1968)	Congreg's local '68 budget under 20,000 (%)	%fathers w/hi** status occup's	%in city or sub'b of 50,000+	Lo mobi % 10 yr more in present
American Bapt.	76	45	$7490	59	34	49	27
American Luth	97	52	8443	46	39	34	32
Christian Ch	79	47	8382	47	47	44	29
Brethren, Ch of	60	44	7259	66	30	26	29
Ch. of God And.	18	41	6639	78	19	34	47
Cumberland Pres.	54	39	7253	60	25	32	43
Episcopal	91	56	9104	39	67	57	25
Evang. Cov.	94	47	8062	46	29	65	32
Evang. Free Ch.	50	41	6676	67	21	45	30
Free Christian Ch	47	49	7460	54	28	44	--
Friends United	43	45	6838	68	27	33	21
Luth. Ch. Amer.	97	51	8425	55	44	47	32
Luth. Mo. Synod	95	43	8031	37	46	47	42
Open Bible St.	11	42	7214	67	11	41	37
Presbyterian, US	97	51	8662	44	60	42	24
Ref. Ch. Amer.	95	52	9136	45	34	42	35
So. Baptist	44	54	6674	68	22	17	37
Unit.-Univer.	97	48	10412	34	60	62	29
Unit Ch. Christ	92	43	8591	53	49	38	29
Unit Meth.	65	48	7946	61	37	33	37
Unit Presby. USA	95	43	9301	36	54	55	26
National percent	70	48	8037	55	38	35	34

*come includes salary, housing, utilities and fees retained.
**te collar, professional and managerial.

table reveals denominational profiles which suggest widely differing subcultures in the various groups. For example, the proportion of ministers holding seminary degrees ranges from eleven to ninety-seven percent, suggesting the difference between a church system in which access to ordained status has little association with education level and one in which the educational standards virtually control access to the ministry. Another way to regard the data on seminary education is in terms of investment: in some denominations nearly all of the ministers must invest the time, energy and resources necessary to obtain a seminary degree, while in others this is not necessary. Investment may also be thought of in terms of years of service: ministers with fifteen years or more in the ministry have made a very high investment of their lives in this career, and denominations tend to differ by as much as seventeen percentage points in the proportion of their ordained clergy with such an investment.

Median income (defined as the sum of salary, housing, value utilities allowance, and fees retained as family income) varies by nearly $4,000 among the groups, suggesting that denomination is a powerful determinant of salary level. Another quantitative indicator of the minister's position is the size of his local church budget, which indicates even better than the number of members the relative amount of resources available for use in the local church. In some denominations more than two-thirds of the congregations have local budgets under $20,000, while in others the proportion is just over one-third. These differences between denominations in the resources available to the minister, combined with the wide differences in clergy investment in education and years of service, will be shown in the second half of this paper to have a substantial effect upon the attitudes and behavior of clergy.

The final three columns in Table 2 are included as information for readers interested in particular denominational differences but will not be discussed in this paper. They represent patterns of denominational clergy in terms of the socio-economic status of the families from which they came; the proportion of the ministers now serving in cities of 50,000 or more, or in suburbs of such cities; and the proportion of ministers who have served ten years or more in their present congregations. The differences shown suggest other dimensions of denominational sub-cultures.

5. Continuing Education

In the survey we sought information about four aspects of continuing professional education among ministers: the degree and type of felt need, the type and frequency of continuing education activity over a three year period, the obstacles to such activity reported by ministers, and the time and money resources designated by congregations for the ministers' continuing education. These four aspects constitute the major variables of the analysis which concludes this paper.

To measure need, we used seven frequently chosen (or otherwise significant) items from a list of fourteen need statements developed from earlier studies of ministers in four denominations (see McCune and Mills 1966). Table 3 lists the items and percentage responses to the six point rating scale provided. The desire for continuing education (CE) was fairly evenly distributed, with two exceptions: study to relate the Christian faith to our rapidly changing society" was highly desired (i.e., rating of 5 or 6) by fifty-two percent, while "preparation for another occupation" was highly desired by six percent. The other five needs were rated high by twenty-seven to thirty-one percent of the ministers. From twenty-three to thirty-three percent also rated these five low (i.e., one or two). It is worth noting

that learning how to be a change agent in church and community was rejected by more than one-fifth of the ministers suggesting a greater degree of polarization on this item than the others. In general, younger men tended to express greater need for each type of continuing education, with the widest spread being on the change agent and skill training items.

TABLE 3
Type and Degree of Need for Continuing Education
(percents)

Type of Need	Do not need				Need much	
1. Training in how to plan and evaluate ch's work	14	14	23	23	10	1
2. Preparation for another occupation	76	7	5	4	2	
3. Time to reflect on & evaluate direction of ministry	13	13	20	23	14	1
4. Training in ministerial skills (preaching, counselling)	10	14	23	23	16	1
5. Learning how to be a change agent in ch. & community	22	12	17	20	15	1
6. Updating in Biblical, Theological & related fields	11	14	21	23	17	1
7. Study to relate Christian faith to our rapidly changing society	7	8	14	19	24	2
8. Other (290 respondents added unique types not listed)						

(N = 4984, 363 of whom did not indicate anything on this question)

The activity of clergy in continuing education shows greatest popularity of institutes or seminars focused mainly on professional skills or on theology, bible, ethics, etc., with organized reading programs third most often chosen. Table 4 lists the eight types of CE activity to which ministers responded and shows that their plans for the year in which they completed the question-

TABLE 4
CE Participation, 1967-69
(in percentages: N=4984)

Type of CE	Definitely plan to do in 1969	Did in 1967 or 1968	Both	T
Urban (action training or community organization)	02	05	02	
Clinical pastoral education	03	09	03	
Institute or seminar focused mainly on theology, Bible, ethics, etc.	04	14	06	
Institute or seminar focused mainly on social issues	04	11	03	1
Institute or seminar focused mainly on professional skills such as preaching, group work, planning, counseling, etc.	06	14	07	2
Degree program in university or seminary	03	05	04	
Course-work in university or seminary--not related to degree program	03	05	02	1
Organized reading program	05	07	03	1
Other:	01	03	01	0
Total percent	31*	73*	36*	14

Total not participating in 1967-68: 43%

Total neither participating in 1967-68, nor planning to in 1969: 31%

* These percentages are inflated since some men participated in more than one form of CE. Those who reported that they definitely planned or actually participated in some CE event averaged 2.1 events per person.

naire closely resembled their practices of the previous two years. In those years fifty-seven percent of the ministers actually participated in some type of CE program, while sixty-nine percent either participated or definitely pl to in 1969. The frequency of participation also differs somewhat. Twenty-n

percent of the ministers participated in one CE program in 1967-68, sixteen percent reported two programs, eight percent reported three, and the remaining five percent participated in four or more. Whether the ministers who participate most are also those who report highest need is an important question to be answered later in the paper. It does appear that the institutional church is providing considerable opportunity for continued professional training but that a substantial percentage of the clergy were not yet involved at the time of the survey.

This raises the likelihood that obstacles to participation play an important part in the CE picture. Table 5 suggests that lack of time and money, as might be expected, are the greatest obstacles to CE participation,

TABLE 5
Obstacles to CE Participation*
(in percentages; N=4984)

No obstacles whatever	05
Difficulty in persuading your church board of the value of your continuing education	17
Inability to rearrange family responsibilities	20
The pressures of time with your work	68
Your own lack of enthusiasm for CE	10
Inadequate financial support	47
Unavailability of programs you want/need	18
Resistance of supervisors or denom. leaders	02
Lack of information about available programs	09
Inability to read rapidly and with comprehension	11
Other	05

* Respondents were asked to "check as many as apply"

with family pressures, unavailable programs and resistive church boards adding to the hurdles to be surmounted. In addition to these external obstacles, it is important to note two which are internal to the minister: "inability to read rapidly and with comprehension," (11%) and "lack of

enthusiasm for CE" (10%).

The dominance of inadequate tire and money as obstacles to CE activity is highlighted by the report of resources designated by congregations for their ministers' CE. According to our respondents, the following allowances were specifically designated in 1969:

Time:		Money:	
73.6%	none	80.1%	none
7.3	1 wk. or less	5.7	up to $ 50
12.4	up to 2 wks.	5.8	up to $100
1.8	up to 3 wks.	2.2	up to $150
2.0	up to 4 wks. (1 mo.)	2.9	up to $200
2.3	more than 1 mo.	3.3	more than $200

Three-fourths of the ministers have no time designated for continuing education leave, and four-fifths have no money allowance designated. Only 6 percent are allowed as much as $200, a relatively modest sum in the light of educational costs today.

6. Denominational Variations in Continuing Education

Actual rates of participation in CE are partially explained by denominational affiliation. The Tables in Appendix I reveal, for example, that seventy percent of the Friends and United Presbyterians participated in one or more types of CE. On the other hand, less than fifty percent of the American Baptists, Church of God (Anderson), Evangelical Free Church, Open Bible, or Southern Baptist pastors took part in any CE programs during the two year period in question (1967-68). A comparison of Table 15 in Appendix I with Table 2 above reveals a predictable fact with critical implications: frequently denominations with the highest levels of education are also the leaders in CE participation, while those with lower basic education levels are generally lower in CE participation as well.

The similarly wide denominational variation with regard to time and money designated by congregations for CE each year (cf. Table 16 in Appendix I) suggests an obvious conclusion: that CE participation is closely re-

lated to the availability of time and money.

In addition, Tables 17-19 in Appendix I reveal the denominational diversity of types of CE for which high need was expressed, activities were actually done or planned, and obstacles to CE were perceived. For example, the range of need for "training in how to plan and evaluate the church's work" went from thirty-three percent indicating a strong need (Southern Baptist) to thirteen percent (Reformed Church in America). Nearly ten percent of Episcopal clergy express a need for "preparation for another occupation," while in the Reformed Church in America less than two percent report such CE needs. Some denominations fall below the national average on all the items (e.g., Church of God, Anderson) while others seem consistently to be above or equal to the average on all the expressed need areas (Presbyterian, U.S. and United Methodist).

Similar diversity exists with regard to CE actually done or planned. For most denominations, seminars in professional skills are the most often planned or participated in, with a few denominations emphasizing seminars in theology, bible, ethics, etc. more highly. For two groups (Church of God and Presbyterian, US) guided reading groups were most often chosen, while for the Unitarian Universalists seminars on social issues predominated. These differences lead one to suspect again that denominational subculture, expressed in role expectations and norms of behavior for clergy, are a major key to the patterns of need and participation. For example, high need for training in being a change agent varied from four percent to nearly fifty percent, and actual or planned participation in seminars focused on social issues ranged from less than ten percent to more than thirty percent.

In spite of this denominational diversity, these variations do not appear to follow any consistent pattern with regard to theological position, type of church polity (i.e., degree of centralization) or extent of clergy

mobility (length of time in present pastorate). When denominations were classified and ranked according to these characteristics, the relationship to general need, activities and other obstacles virtually disappeared. Although the more liberal and more centralized denominations express slightly more general need, participate a little more frequently, and indicate a few more obstacles, the predictability is enhanced less than seven percent by these characteristics, and the statistical significance (chi-square) indicates that their effects could very easily be random than real.

7. Toward a Causal Model

The remainder of this report considers continuing professional education as one type of behavior change resulting from a multi-step sequence of causes and either facilitated or inhibited by intervening conditions. The causal model grew out of the analysis as we sought to account for continuing education and other kinds of behavior. Although it needs elaboration with more extensive data than were available to us, we believe it is sound and useful as far as it goes. We will present the causal structure, with supporting analyses, in roughly the same manner as it unfolded for us.

We began by selecting from a correlational analysis of eighty variables the characteristics which seemed most closely related to the continuing education needs, activities and obstacles reported by ministers. These are listed in Table 6, along with "gamma coefficients."* Since gamma tells us

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* The gamma coefficient measures the strength of the association between two variables. The higher the gamma the stronger the relationship. Let us imagine that pairs of randomly selected individuals are drawn, and each individual has a different score on a specific index (e.g., CE) and we are to predict which one is higher. If we were to flip a coin, in the long run we would be right half the time. Now suppose that we are given further information: one has a higher age level than the other. If age and CE are related we would expect that knowledge of one's age level would improve our accuracy

(cont. page 18)

by what percentage our power to predict one factor increases when we know the presence or absence of another, Table 6 gives a direct reading of the power of fourteen variables to improve our prediction of continuing education behavior.

TABLE 6

Factors Associated With Continuing Education
(n=4364; gamma coefficients)

Possible Causal Factors	Continuing Education		
	Degree of felt need	No. of Activities done/planned 1967-69	No. of A cles rem
Investment			
1) Age	-27	-19	-1[illegible]
2) Education completed	05	17	-07
3) Full Time	01	25	21
Reward			
4) Income	03	13	-04
5) Time Provided for CE	13	39	-1[illegible]
6) Provided for CE	14	37	-1[illegible]
Attitude/Morale			
7) Stress: general	38	13	30
8) Stress: occupational	36	07	32
9) Sense of futility	32	07	23
10) Need more income	21	07	31
11) Dissatisfaction with ministry	24	03	19
12) Dissatisfaction with church ser.	15	07	18
13) Anticipate leaving local church min.	26	17	15
14) Seeking a new church	11	12	13

of prediction. We must then ask how much better our prediction would be than if we simply flipped the coin. If we obtained a gamma of .25 our prediction would be accurate 25 percent more of the time than if we had simply flipped the coin. A gamma of 1.00 would mean that we could predict accurately with no errors.

Those interested in the mathematics of gamma should consult Goodman, L.A. and W. H. Kruskal, Measures of Association for Cross Classification, Journal of the American Statistical Association 49: 732-764 or John H. Mueller et al Statistical Reasoning in Sociology, Boston: Houghton Mifflin Co., 279ff.

For example, reading down the "needs" column, the gamma values of 05, 01, 03 tell us that the minister's education level, full-time or part-time status and income level tell us very little about his felt needs for continuing education (CE). By contrast, the general stress, occupational stress and "sense of futility" variables are significantly correlated with expressed needs and improve our predictive power by 38, 36 and 32 percent, respectively. (Unfortunately, because these variables tend to be highly correlated with each other, their gammas cannot be added to find the total predictive power.) To a lesser degree, needs are associated negatively with age (-27; higher age persons show lower need), and positively with anticipation of leaving the local church ministry (26), dissatisfaction with being in the ministry (24), and stress over the need for more income (21).

Each of these variables (except age) reflects actual or potential morale problems among clergy, and it is likely that age is included largely because it in turn is correlated with most stress and satisfaction variables. A condition of stress and occupational uncertainty, therefore, seems to be one of the best predictors of the minister's felt need for CE.

The same holds true for <u>obstacles</u> to CE participation, with the exception that need for more income and having full-time status are more highly associated with obstacles.

Nearly all of these variables drop sharply in power to predict the number of CE <u>activities</u> done in 1967-68 or planned for 1969 (Table 6, col. 2). The highest correlations are with the availability of time and money designated by the congregation for use in CE (39 and 37). Whether or not a minister is full-time is also correlated (25). Thus structural conditions which provide opportunity are the best predictors of CE participation, while the stress factors associated with high need seem largely unable to predict participation.

To check the finding that expressed need is not highly correlated with actual participation, we generated Tables 7 and 8. The former shows the correlation of each of the seven areas of need with the eight types of participation. Only one gamma exceeds 20: the need to prepare for another occupation correlates 39 with participating in course work leading to an advanced degree. The number of ministers expressing that need is quite small, however, and as column 1, total CE done, shows, these men do not seem to be more involved in CE generally than are other ministers.

Need for "change agent" training is most predictive of specific CE activities, although at levels below 20; it is least associated with seminars in theology and clinical pastoral education.

TABLE 7
CE Needs by CE Participation
(n=4984; gamma coefficient)

	Total CE done	Urban/ Com Orgn	Clinical Pastoral	Theol/ Bible/ ethics	Social issues	Prof'l skills	Degree Prog.	Course work	F.
Plan/evaluate ch's work	-22	01	08	04	06	14	06	09	
Prep. for new occupation	01	09	08	00	09	08	39	02	
Reflect/ evaluate my ministry	11	09	11	06	13	14	19	16	
Training in clergy skills	06	-07	13	06	02	18	14	10	
Change agent in ch/comm.	16	19	07	00	17	18	18	18	
Updating re: Bible, theol.	08	06	03	12	07	11	07	12	
Relate faith to change	09	06	09	09	10	12	11	12	

Table 8 shows the correlations between total amount of need expressed, participation reported, resources available and obstacles experienced.

TABLE 8
Relationship Between CE Needs, Participation, Resources and Obstacles
(N=4964; parma coefficient)

	Need for CE	Participation in CE	Time Designated for CE	Obstacles to
Need for CE	--	14	13	21
Participation in CE	14	--	39	-02
Money designated for CE	14	37	85	-16
Obstacles	21	-02	-16	--

As would be expected, the correlation between time and money resources for CE is very high (85), since where one is designated the other usually is also. As was previously shown, time and money resources are correlated highly with participation (39, 37), but not very highly with need (13, 14) or with obstacles (-16, -16). CE needs correlate with obstacles 21, suggesting that high needs are often accompanied by high awareness of barriers to fulfilling them. However, knowledge of needs adds little (14%) to our ability to predict degree of participation.

A partial causal structure is consistent with the analysis thus far (Fig. 1). Stress and occupational uncertainty motivate ministers to CE by creating awareness of CE needs, and availability of resources (time and money)

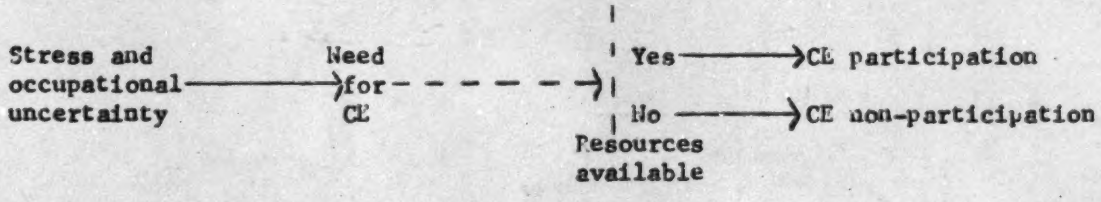

Fig. 1 Preliminary Causal Model for Continuing Education Participation

tends to encourage ministers to participate in CE. That CE designated resources thus become "screening out" variables is suggested by four facts: (1) there is little correlation between expressed needs and specific types of participation; (2) variables associated with greater need are much less associated with greater participation; (3) those same variables are associated with many reported obstacles; and (4) lack of time and money are by far the most frequently reported obstacles in every denomination. The necessary link in the argument, represented by the broken line arrow in Fig. 1, is the hypothesis that unavailability of resources acts to prevent many high need ministers from actual participation. Time and money resources thus would become "screening out" variables, with high values permitting a high correlation between need and participation, and low values preventing such a correlation.

To test this possibility, we looked at the correlation between degrees of need and of participation separately for men with high, medium and low resources available to them. As Table 9 shows, having designated money available raises the need-participation association only slightly, while designated time for CE makes no increase at all. When we tested specific types

TABLE 9
Correlations of CE Need and Participation for
Different Levels of Designated Time and Money Resources
(N=4967; gamma statistic)

Amount of money designated for CE	Correlation of Degrees of CE Need and of Participation	
None	15	(3723)
Low (less than $50 per wk)	23	(218)
High ($50 or more per wk)	19	(504)
Amount of time designated for CE		
None	16	(3264)
Low (up to one week)	15	(372)
High (more than one week)	14	(953)

of CE participation, degree work proved to be the form most highly correlated with need at high and low levels of resources (36 and 24 respectively), but no other correlations even reached 20, nor was there any consistent tendency for the correlations to increase with higher levels of resources available.

Other attempts to discover a screening effect of CE resources between stress and need, on the one hand, and CE participation, on the other, failed to reveal any consistent pattern of a magnitude sufficient to confirm the hypothesis shown in Fig. 1. There does seem to be a consistent tendency toward higher correlations between time and money resources and CE participation among <u>low</u> need ministers than among those with <u>high</u> need, suggesting that CE allowances actually compensate somewhat when motivation (felt need) is not high. This is most often true for participation in action training and in degree programs, and is true for clinical pastoral education only in connection with money allowances, and for skills-oriented seminars only in relation to time allowances. An attempt to connect stress level directly with CE participation also failed to reveal correlations higher than 16 for any level of need and resources, except for one small group of 86 men with moderate need and resources (-31).

Summarizing, available CE resources thus do not seem to be very effective links permitting high need men to engage in CE behavior (except perhaps slightly with regard to degree programs). In fact, for some specific types of CE activity, designated time and money seem almost to substitute for high need, as if facilitating participation for those less highly motivated.

Why does the crucial link in our causal model remain unconfirmed even though it is consistent with (and would explain) much tangential evidence? Why do available time and money allowances apparently not serve as facilitating links between high CE need and high participation? One possible

answer is that our data or measures are insufficient. We have used a "degree of need" measure which is a summary of specific need ratings, and our "degree of participation" measure likewise summarizes both activities of the two years previous and those planned for the next year. Perhaps the summaries hide the true relationships between need and CE behavior, or perhaps the use of a correlation procedure obscures nonlinear relationships which would show unexpected patterns of need, participation and facilitating resources. At this stage of our analysis we simply cannot answer these questions; examination of these data will continue, with the possibility of a new study later on designed to clarify the situation.

Another possible reason for our failure to confirm the causal model, however, is that there really <u>is</u> no consistent relationship between expressed need and actual participation in continuing education, or that the relationship is being masked by some other variable unrelated to designated time and money resources. For example, Houle (1963) identified three types of adult learners enrolled in evening courses at the University of Chicago extension school*:

> "...within the group there were in essence three subgroups. The first, or, as they will be called, the <u>goal-oriented</u>, are those who use education as a means of accomplishing fairly clear-cut objectives. The second, the <u>activity-oriented</u>, are those who take part because they find in the circumstances of the learning a meaning which has no necessary connection, and often no connection at all, with the content or the announced purposes of the activity. The third, the <u>learning-oriented</u>, seek knowledge for its own sake. These are not pure types; the best way to represent them pictorially would be by three circles which overlap at their edges. But the central emphasis of each subgroup is clearly discernible."

If similar orientations exist among clergy (a question our present data cannot answer), the actual CE participation of the activity-oriented might be almost a direct function of available resources and be entirely unrelated to

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* These were later elaborated to five types by Sherman B. Sheffield (in Solomon, 1964) in a factor analysis of participants in 20 University-sponsored conferences.

their expressed needs. Those oriented to goal achievement, on the other hand, might show a very high association between need and participation, with little dependence on facilitating resources, while the learning-oriented might show the moderating effects of resources as suggested in our model.

If this hypothetical situation (or some other) were true, it could readily explain why our causal model remains unconfirmed, since the latter would be valid only for one of three major types of clergy learners. Of course we are unable at this juncture to do more than speculate along these lines.

8. Differential Responses to Stress

Let us look at other aspects of the causal model suggested by Fig. 1, temporarily bracketing our uncertainty about the relationship between CE need, participation and available resources. Our basic model may be expanded by suggesting that continuing education is one of several possible behavioral responses to a stressful situation.* We therefore looked at the tendency for a minister to leave his working situation either by seeking another church or by anticipating that he will leave the local church ministry eventually.

It will surprise no one to discover that general and occupational stress** are most highly correlated with seeking (or about to seek) a new position (43,38) and with degree of anticipation of leaving the local church ministry (54, 47) (Table 10). Thus our ability to predict that the minister will leave the situation in which he is presently working is greatly enhanced by knowing the degree to which he is experiencing stress. We can also predict

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* See Appendix III for a more extended definition and bibliographic notes.

** The "general stress index" consists of the sum of responses to all of the current stress items; the "occupational stress index" includes only the 6 items related to the local church job.

thirty-eight (or 41) percent more reliably that he will feel strong needs for continuing education of some type, although our prediction of his actual

TABLE 10
Stress and Behavior Modification: Actual and Anticipated
(N=4964; gamma coefficients)

Types of Behavior	General Stress	Occupational Stress
Seeking a position change	43	35
Anticipate leaving local church ministry	54	47
Need continuing education (total score)	38	41
Continuing education done or planned (tot. score)	13	07
Need clergy skills	14	15
Need change agent training	30	31

participation is improved very little (13, 07; the only specific type of CE activity which associates to any extent with stress is degree program -22.) These figures suggest again the likelihood that substantial numbers of ministers in stress feel a need for CE that they are unable to fill, and the slight elevation in gamma associated with occupational stress (which was lower than general stress for the "leaving situation" variables) further suggests that CE needs have a stronger job-related origin than do job or career-change tendencies. (Table 6 shows that stress is correlated 30 and 32 with perceived obstacles also.)

What is more interesting about Table 10 is that stress seems to be correlated more highly with some CE needs than others. There is more than twice the predictive power for change agent training (30) for example, than for more conventional ministerial skills training (14), even though both are positively associated with stress.

One attractive hypothesis would explain "leaving the field" (such as changing positions or planning to leave the parish ministry) as the result

of having inadequate resources for obtaining needed CE to resolve severe stress. However, the correlations of stress and leaving behavior in high and low conditions of need and resources are not consistent; and the highest correlation between occupational stress and seeking a new position (61) occurs under conditions of high money resources and moderate CE need, while the comparable highest correlation between stress and expectations of leaving parish ministry (57) is with high money resources and high CE need. Responding to stress by leaving the field is thus not usually due to lack of CE resources.

In the range of alternative behavioral responses to stress, CE would seem to be one of the most constructive. It is clear from these data that certain topics of CE are more often desired by men undergoing stress, and that these may constitute viable alternatives to leaving the field, but once again participation levels are not closely related. Leaving one's job or ministry is substantially correlated with stress levels but this is not the result of inadequate CE resources.

9. Sources of Stress

Our analysis has suggested thus far that one major factor motivating ministers to engage in continuing education is the experience of stress, as indicated by their reporting current problems of varying severity. In an attempt to "go behind" the stress condition, we hypothesized certain structural and attitudinal sources of stress. In doing so, we are aware that what Yinger (1970: 88-93) calls a "feedback causal model" may be operating, in which consequences can in turn become causes. Thus stress may be partly responsible for a "negative assessment of the congregation" or "dissatisfaction with the ministry," but these attitudes can in turn (or independently) feed back and cause stress to intensify.

Table 11 depicts a number of structural factors as being potential sources of stress. Although all the status variables are associated with stress (i.e., education, age, tenure, income and congregation size), age seems to be the strongest predictor, whether viewed as the actual age of a person or his "career age," the number of years in active service as a clergyman. The negative measure of association indicates that greater tendencies to report stress exist among younger or newer clergymen, and those with lower incomes and smaller churches, although the latter two effects are quite small.

TABLE 11
Objective Status Factors Associated with Stress
(N=4984; gamma coefficients)

Variables	General Stress	Occupational Stress
Education	08	08
Age	-23	-24
Years in profession	-20	-24
Income	-13	-15
Size of Congregation served	-14	-13
Status Inconsistency ("investment vs "reward")	14	15

These findings coincide with a general theory of status inconsistency, viewed in terms of "investment" and "reward." In general, the theory suggests that those who make high comparative investments (i.e., formal education and years of service) expect high comparative rewards (i.e., salary and church size).* For our purposes, we have defined clergy with inconsistent statuses as those who have either a seminary degree or fifteen years in the profession or both and who are below the average income, church size,** or

* See Appendix III for a more extended definition and bibliographic notes.

** Consistent with other aspects of the definition we have chosen level of local church current receipts budget as the indicators of "church size" rather than the usual membership statistics.

both. No implication is intended that ministers seek only or mainly material rewards, but rather that, in the church as elsewhere, people with above-average years of education and service are not usually found in below-average situations. Those who are so located rarely regard their situations as deserved but rather consider it something of a voluntary sacrifice, thus implicitly recognizing that they occupy statuses which are inconsistent in the American occupational structure.

This measure of status inconsistency (or investment-reward inequity) proved to be very weakly associated with stress, both general (14) and occupational (15) (table 11). Apparently severity of problems in the ministry is not related very closely to status inconsistency measured by objective indicators of age, education, salary and church size.

However, when we look at more subjective indicators of perceived inequity, the association with stress doubles and triples. In Table 12, three groups of measures show substantial correlation with stress. The first comprises the minister's feeling about his own salary in relation to others'; the total score is given first, (based on the sum of his comparison ratings

TABLE 12
Subjective Factors Associated with Stress
(N=4934; gamma coefficients)

Variables	General Stress	Occupational Stress
Relative Deprivation (total score)	29	31
a) Other comparably educated professionals	43	44
b) Other clergymen in same denomination	25	24
c) Congregation's living level	37	37
Actual salary compared to a stated minimum for:		
a) Men with 15 or more years service	41	41
b) Men with less than 15 years and:		
with seminary degree	24	24
without a seminary degree	04	10
Satisfaction:		
With Church Served	-55	-56
With being in the Ministry	-63	-64

with five standards) followed by three specific standards: "other comparably educated professionals," "other clergymen in the same denomination," and "congregation's living level."* The comparison to other professionals is correlated most highly (43 and 44) with general and occupational stress, with congregation's living level also highly associated (37).

The second subjective measure compares each individual's actual salary with his estimate of a minimum salary for someone with his investment of years. Stress is correlated 41 with the situation of men with 15 or more years of service who have less salary than they believe appropriate for that many years of service. For younger men, especially without a seminary degree, receiving less than the appropriate salary appears to be much less associated with stress.

Two additional subjective measures show the highest associations with stress: satisfaction with the congregation being served (-55 and -56) and with being in the ministry (-63 and -64). It may be argued that stress and dissatisfaction amount to the same thing. If so, the gamma in Table 12 simply provide validation of the measures. More likely, however, they represent a large overlap between a global judgment about ministry (satisfaction) and a series of accumulated feelings about specific ministerial problems (the stress items).

From these data we conclude that status inconsistency is not nearly as strong a source of stress as is the subjective sense of relative deprivation or "injustice." Moreover, while we have shown these relationships to be sig-

* The full question was: "In general, how do you feel about your own current level of ministerial compensation in relation to the standards of comparison listed below? Personal and family needs; work required of me; other comparably educated professionals; fellow clergy in my denomination; living level of my congregation." Five response levels were offered, ranging from "much too low" (1) to "much too high" (5). Responses to all five standards were summed for the total relative deprivation score.

nificantly high, it is impossible to identify any of these variables simply as cause or effect, since feedback effects are constantly at work. Nevertheless, we consider status inconsistency to be both logically and temporally prior to stress level, and relative deprivation to be the result of conscious comparisons with external standards, producing stressful feelings. In the analysis that follows, therefore, we will continue to speak of these variables as sources of stress.

10. Effects Upon Continuing Education

In elaborating our causal model, how shall we treat the relationship between stress, status inconsistency (SI) and relative deprivation (RD)? Does this relationship influence the effects of stress upon behavioral responses such as leaving the situation or undertaking CE? Further study showed that either SI or RD* alone were only slightly predictive of a desire to change positions (gamma = 19 in both instances), but when status inconsistent ministers were divided into those with high and with low reported stress, the predictability rose to 56, and to 50 for high and low relative deprivation. Similar findings were discovered for other behavior and attitude modifications, such as "leaving the local church ministry," and CE expressed needs.

In other words, preliminary analysis indicated that an accurate causal model of continuing education behavior required more precise understanding of relationships between status inconsistency, relative deprivation, stress and specific CE variables. Tables 13 and 14 thus present these relationships for two specific CE needs: for training in ministerial skills and for change agent training. (Appendix II has similar tables for two other behavioral responses: "seeking a new position" and "anticipate leaving the local church ministry.")

* Relative deprivation in this section is measured by the "total score" (see Table 12.)

TABLE 13
Status Inconsistency, Relative Deprivation, Stress and Need for Clergy Skills Training
(reported in percentages)
N=688

	Low Stress				Hi Stress			
	Lo Rel. Depriv		Hi Rel Depriv		Lo Rel. Depriv		Hi Rel Dep	
	Lo need	Hi need	Lo need	Hi need	Lo need	Hi need	Lo need	Hi
Lo SI	69	32	67	33	53	48	46	
Hi SI	62	39	56	42	53	[illegible]	44	

TABLE 14
Status Inconsistency, Relative Deprivation, Stress and Need for Change Agent Training
(reported in percentages)
N=678

	Low Stress				Hi Stress			
	Lo Rel. Depriv		Hi Rel Depriv		Lo Rel. Depriv		Hi Rel De	
	Lo need	Hi need	Lo need	Hi need	Lo need	Hi need	Lo need	Hi
Lo SI	71	29	72	28	27	72	34	
Hi SI	58	42	57	42	30	69	37	

The tables reveal that there is a steady rise in the percentage of clergy, men who feel a need for 'training in ministerial skills (preaching, counseling, etc.) and 'learning how to be a change agent in church and community' as each new factor is added. Clergymen characterized by the absence of SI, RD and reported stress are the least likely to express a need for skill training with thirty-two percent* of them indicating high need for skill training as compared with fifty-six percent of those who report high levels of all three predictor variables. With a few minor exceptions the same incremental rela-

* Respondents were given response options one through six, with "1" = do not need and 6 = need very much. These percentages represent categories 1-3 and 4-6 added together to produce a dichotomy to simplify the presentation of the findings.

tionship holds for "change agent" training.

Some help may be in order for reading Tables 13 and 14. If Table 13 is divided down the center, the high stress figures are on the right and low stress on the left. Comparison of figures in identical locations in left and right halves will give the effects of stress level for each condition of SI and RD (e.g., reading across: 69 vs 53, 32 vs 48, 67 vs 46, 33 vs 54.) The high stress side shows substantially higher need for skills training in each location. The reader may also examine the effects of high and low SI for each condition of stress and RD by drawing a horizontal line between the rows and comparing the figures above with those directly below. Ministers with high SI thus show somewhat higher need for skills training under conditions of low stress but not when stress is high. Finally, (and most difficult), the effects of high and low RD may be seen by comparing the first pair of columns with the second pair, and the third pair with the fourth. High RD makes for slightly higher need for skills in every condition except low stress-low SI. Summarizing, the stress level is the most powerful indicator of need for skills training, with RD tending to increase need slightly in most instances, and SI increasing the need only when the stress effect is low.

Remembering that need for skills was only associated to a small degree with stress level (gamma = 14, Table 9), whereas need for change agent training correlated 30 with stress, it comes as no surprise that Table 14 shows a much stronger effect of stress upon the latter need. Again, while high stress increases the need for training in every instance, SI tends to increase the need only under conditions of low stress, while the RD effect is virtually nil in low stress and tends to decrease need for training in high stress.

Fig. 2 presents these findings in graphic form. The larger effect of stress level upon need for change agent training than for skills training

is shown by the wider gap between dotted lines than between solid lines. The upper two lines diverge as they move from high to low PD, showing that PD has opposite effects on training needs when stress level is high, while its effects are in the same direction when stress is low (lower two lines).

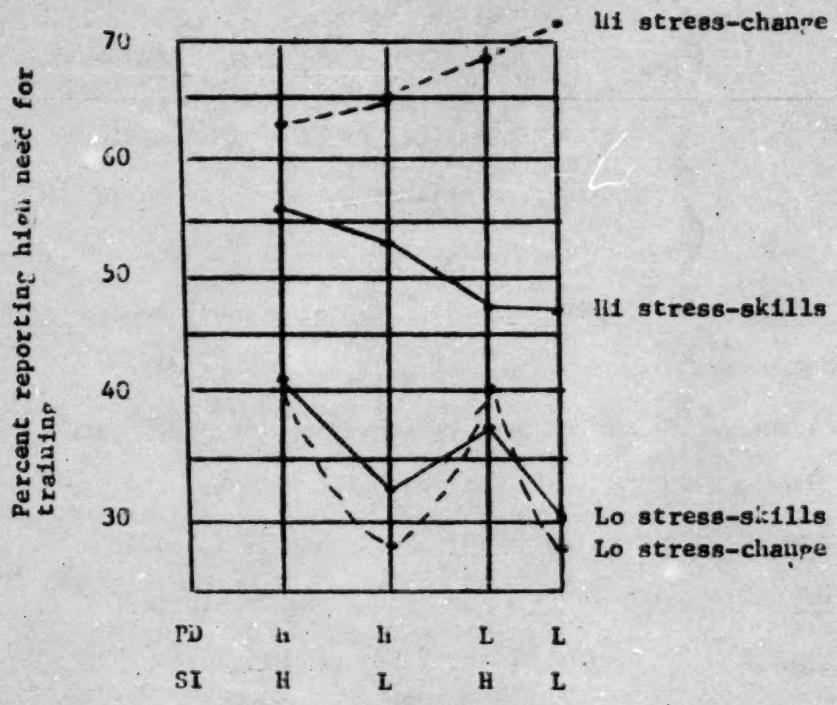

Fig. 2. Effect of relative deprivation and status inconsistency upon need for ministerial skills and change agent training under conditions of high and low stress.

_____ need for skills training

------ need for change agent training

Conclusions to be drawn from this complicated presentation include: (1) High stress levels consistently increase the felt need of ministers for continuing education, with less traditional forms of CE being more strongly affected. (2) Among low stress ministers, status inconsistency (or "investment-reward inequity") tends to increase CE need levels somewhat but not to have an independent effect upon high stress men. (3) Relative deprivation

(subjectively perceived injustice in income) has greater effects among high stress ministers, tending to increase need for conventional skills training but to decrease need for change agent training.

A broader conclusion is that each factor (status inconsistency, relative deprivation, and stress) serves as a contributing "state" or condition which motivates the individual toward certain behavioral responses in order to alleviate the strain created. It is obvious from Table 13 that ministers can have inconsistent status but report no relative deprivation or stress. Likewise, some can report feeling deprived or underrewarded but not report stress. But the presence of each additional factor "pushes" a greater proportion of the men so characterized toward role behavior ranging from very traditional reinforcement training to virtual abandonment of the clergy role. An adequate predictive model for CE and clergy role change behavior should therefore make use of status variables and their consistency, the subjective evaluation of each individual's relative deprivation and whether or not these various states are accompanied by stress.

11. Conclusion

We have presented the first national survey of clergy continuing education drawn from responses of Protestant ministers themselves, we have tested a causal model suggested by the survey data and found some clear relationships and a few more puzzling aspects, and we have offered a few possible reasons for the latter. The "market significance" of these data is not entirely clear. On the one hand, certain types of felt need have evident appeal for a substantial number of ministers in virtually every denomination, and certain kinds of CE programs are preferred over others. The relationship of resources to participation is very clear, as is the fact that stress, status inconsistency and relative deprivation are clearly related to expressed need.

The chief unanswered question is the linkage between felt need and actual participation. Does stated need actually motivate behavior to meet that need or do the questionnaire responses reflect only idle wishes rather than genuine needs capable of moving men into learning activity? And what about the learning activities we have reported? Are the CE programs in fact unable to meet needs or to reduce occupational stress, or are they perhaps perceived by the ministers as irrelevant to needs and stress, merely luxury items unrelated to actual reward structures in the denominations and rarely able to deliver truly valuable results to participants?

We can scarcely recommend that continuing education programs be tailored to fit the needs expressed in this paper when needs and participation are so weakly associated. This is a situation in which the conclusion that "more research is needed" is much more than a formal admission that some problems remain. It is instead one of the most compelling outcomes of the study, and it mirrors the frustration felt by most educators in this field who puzzle over what actually motivates ministers to continued learning. As we continue to turn the data this way and that, looking for flashes of illumination on the unsolved problem we invite the hunches and considered judgments of readers about it. Dialogue between researchers and practitioners must influence the conduct of further studies.

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APPENDIX I

DENOMINATIONAL VARIATIONS IN CONTINUING EDUCATION

TABLE 15
Actual Participation in CE by Denomination
(N=4624: percentage figures)

Total Sample	Denomination	None	One Type	Two	More th
4.9	American Baptist	51%	27%	13%	10%
3.7	American Lutheran	40	29	16	14
3.1	Christian Church	41	31	18	11
.7	Brethren, Ch of	33	36	19	13
1.0	Church of God, And.	52	24	13	12
.5	Cumberland Pres	37	29	19	16
5.9	Episcopal	36	28	21	15
.4	Evangelical Covenant	46	30	18	5
.4	Evangelical Free Ch	54	25	12	9
2.0	Free Christian Ch	56	23	13	6
.3	Friends United	30	27	30	12
4.9	Lutheran Ch America	45	27	19	9
4.5	Lutheran Ch, Mo. Synod	43	25	19	14
.2	Open Bible Standard	59	22	15	4
2.3	Presbyterian, US	33	32	19	16
.8	Reformed Ch America	43	23	25	10
7.7	Southern Baptist	52	28	11	9
.4	Unitarian-Univer	33	35	15	17
4.0	United Church Christ	47	27	15	11
5.6	United Methodist	37	30	18	14
8.7	United Presby USA	30	32	21	18
	National Average	43	29	16	12

TABLE 16
Time and Money for CE by Denomination
(N=4624: percentage figures)

DENOM.	TIME				MONEY				
% total sample	None	up to 1 wk	up to 2 wks	more than 2 wks	None	up to $50	up to $100	up to $150	more than $150
Amer. Bapt.	73%	12%	09%	06%	75%	2%	12%	3%	8%
Amer. Luth.	73	12	11	07	73	6	11	3	8
Christ. Ch.	77	07	09	07	88	3	03	2	4
Breth., Ch of	67	06	19	08	80	6	06	3	5
Ch of God, And.	84	05	05	07	89	2	03	1	5
Cumber. Pres	79	05	12	03	98	2	00	0	0
Episcopal	78	05	11	07	84	3	04	3	6
Evang. Cov.	78	11	07	03	82	7	08	0	4
Evang. Free	83	05	09	04	90	4	05	2	0
Free Christ. Ch	88	05	04	03	76	2	02	0	20
Friends United	53	22	13	12	59	19	11	4	8
Luth. Ch Amer.	69	10	16	05	78	9	07	3	4
Luth Mo Synod	78	08	05	09	75	9	07	2	7
Open Bible St	96	00	04	00	100	0	00	0	0
Pres., US	71	03	23	03	78	3	06	1	11
Ref. Ch Amer	78	08	11	03	82	5	06	1	6
South. Bapt.	89	03	03	06	94	2	01	2	2
Unit-Univer.	79	00	02	20	79	0	02	0	20
Unit Ch Christ	69	10	15	07	78	5	06	2	9
Unit. Meth.	69	12	11	08	77	11	05	2	6
Unit. Pres USA	34	09	52	04	57	5	16	5	18
Nation. aver.	74	08	12	06	80	6	06	2	6

TABLE 17
Expressed High Need For Specific Types of CE*
(N=4624)

Denomination	1**	2	3	4	5	6	7
American Baptist	23%	6%	28%	25%	36%	30%	50%
American Lutheran	22	4	32	30	29	27	56
Christian Church	21	7	30	24	34	28	45
Brethren, Ch. of	29	7	21	24	41	26	59
Church of God, And.	24	4	18	21	21	24	46
Cumberland Presby	23	3	25	29	28	29	48
Episcopal, Prot.	27	10	38	25	40	31	55
Evangelical Covenant	28	4	35	24	35	36	62
Evangelical Free Ch.	24	4	27	24	11	12	23
Free Christian Ch.	16	8	20	15	5	14	21
Friends United	21	7	31	32	48	30	63
Lutheran Ch. America	19	7	28	26	31	30	53
Lutheran Mo. Synod	17	5	22	28	21	26	57
Open Bible Standard	15	4	27	19	4	27	31
Presbyterian, US	26	5	36	35	35	32	58
Reformed Ch America	13	2	24	25	27	26	53
Southern Baptist	33	5	31	39	17	35	51
Unitarian-Univer.	16	5	33	10	27	16	28
United Ch of Christ	22	7	38	26	38	29	54
United Methodist	28	7	31	32	39	33	53
United Presby, USA	22	8	32	25	35	30	49
National average	27	6	31	31	30	31	52

* The percentage figure represents those circling response 5 and 6 on a six point continuum with "1" being "do not need" and "6" being "need very much".

** 1=Training in how to plan and evaluate the church's work; 2=Preparation for another occupation; 3=Time to reflect on and evaluate the direction of my ministry; 4=Training in ministerial skills (preaching, counseling, etc.); 5=Learning how to be a change agent in church and community; 6=Updating in Biblical, theological and related fields; 7=Study to relate Christian faith to our rapidly changing society.

TABLE 18

PROPORTION OF CLERGYMEN PARTICIPATING AND/OR DEFINITELY PLANNING TO PARTICIPATE IN CE AND TYPES OF CE ACTIVITY*

(N=4624)

Denomination	1**	2	3	4	5	6	7	8	9
American Baptist	10%	12%	18%	16%	21%	14%	08%	16%	07%
American Lutheran	08	17	32	18	27	12	11	14	04
Christian Church	14	13	16	18	27	11	09	22	06
Brethren, Ch. of	05	14	25	23	35	28	10	22	09
Church of God, And.	04	17	17	13	21	07	07	33	04
Cumberland Presby	07	14	24	12	27	19	08	14	03
Episcopal, Prot.	15	18	18	25	35	14	11	19	10
Evangelical Cov.	00	19	20	13	28	04	15	20	02
Evangelical Free Ch.	06	14	35	14	22	09	11	17	00
Free Christian Ch.	05	12	24	04	21	11	03	18	03
Friends United	18	06	30	24	45	12	30	12	10
Lutheran Ch in Amer.	08	14	25	21	25	14	08	19	06
Lutheran, Mo. Synod	09	15	26	18	28	12	09	22	05
Open Bible Standard	04	11	22	07	19	07	04	15	04
Presbyterian, US	08	16	33	16	28	13	08	34	05
Reformed Ch in Amer.	08	13	26	18	31	10	08	12	01
Southern Baptist	05	13	20	07	19	17	07	17	05
Unitarian-Univers.	14	11	09	32	23	03	15	29	08
United Ch of Christ	09	15	19	18	26	12	08	15	07
United Methodist	12	17	27	19	28	11	11	22	05
United Presby, USA	13	16	31	17	33	14	13	22	09
National average	10	15	25	18	27	12	10	20	06

* The percentage figure represents the summation of those who actually did in 1967-68 definitely planned to do in 1969, or both. They were programs of more than 3 days or, if less, those which "significantly affected your ministry."

** 1=Urban (action) training or community organization; 2=Clinical pastoral education; 3=Institute or seminar focused mainly on theology, Bible, ethics, etc.; 4=Institute or seminar focused mainly on social issues; 5=Institute or seminar focused mainly on professional skills such as preaching, group work, planning, counseling, etc. 6=Degree program in university or seminary; 7=Course work in university or seminary--not related to degree program; 8=Organized reading program; 9=Other.

TABLE 19

OBSTACLES TO PARTICIPATION IN CONTINUING EDUCATION PROGRAMS (N=4624)*

Denomination	0**	1	2	3	4	5	6	7	8	9	10
American Baptist	06%	22%	15%	64%	10%	48%	17%	02%	08%	09%	07%
American Lutheran	04	23	21	70	10	51	16	01	07	14	05
Christian Church	06	28	20	64	09	58	14	02	05	09	04
Brethren, Ch. of	04	19	16	66	11	51	17	02	10	10	06
Church of God, And.	02	14	21	66	05	50	21	02	08	09	06
Cumberland Presby	00	14	32	73	12	51	14	00	05	08	10
Episcopal	05	14	18	69	15	48	20	05	19	09	05
Evangelical Cov.	03	15	27	78	07	46	20	02	13	15	06
Evangelical Free Ch.	02	15	17	72	09	48	20	02	11	22	08
Free Christian Ch.	04	18	16	73	10	52	27	01	10	09	08
Friends United	06	06	18	55	03	33	12	00	12	12	06
Lutheran Ch in Amer.	05	18	15	70	11	45	15	01	05	09	04
Lutheran, Mo. Synod	03	16	20	76	14	41	24	02	05	14	05
Open Bible Stand.	00	04	26	78	19	52	19	04	22	11	07
Presbyterian, US	09	09	27	69	08	47	10	01	09	15	08
Reformed Ch. in Amer	06	26	23	72	09	53	18	02	10	08	07
Southern Baptist	06	16	18	68	08	49	17	01	06	06	05
Unitarian-Univers.	06	05	20	53	11	36	14	00	03	06	06
United Ch of Christ	06	17	22	65	12	42	20	01	10	11	07
United Methodist	04	20	20	67	08	55	17	04	08	12	05
United Presby, USA	10	13	20	65	08	38	20	03	10	11	03
National average	05	17	20	68	10	47	18	02	09	11	05

* The percentage figure represents the proportion of those checking that particular obstacle.

** 0=No obstacles; 1=Difficulty of persuading your church board of the value of your continuing education; 2=Inability to rearrange family responsibilities; 3=The pressures of time with your work; 4=Your own lack of enthusiasm for continuing education; 5=Inadequate financial support; 6=Unavailability of programs you want and need; 7=Resistance of supervisors or denominational leaders; 8=Lack of information about available programs; 9=Inability to read rapidly and with comprehension; 10=Other obstacle.

APPENDIX II

STATUS INCONSISTENCY, RELATIVE DEPRIVATION, STRESS AND BEHAVIOR MODIFICATION

TABLE 21
STATUS INCONSISTENCY AND BEHAVIOR MODIFICATION* WITH CONTROLS
FOR STRESS AND RELATIVE DEPRIVATION
(Reported in percentages)
N=760

Status Inconsistency	Low Stress Condition								High Stress Condition							
	Low Relative Deprivation				High Relative Deprivation				Low Relative Deprivation				High Relative Deprivation			
	Anticipate leaving local church ministry				Anticipate leaving local church ministry				Anticipate leaving local church ministry				Anticipate leaving local church ministry			
	No	No, but open	Yes, prob	Yes, def.	No	No, but open	Yes, prob	Yes, def.	No	No, but open	Yes, prob	Yes, def.	No	No, but open	Yes prob	Yes def.
Low	78	19	02	00	72	18	03	07	24	62	13	01	20	56	19	03
High	68	23	09	00	57	33	00	10	19	53	22	06	24	54	14	08

* As measured by "do you anticipate leaving the local church ministry for some other work at any future time

TABLE 20
STATUS INCONSISTENCY AND BEHAVIOR MODIFICATION* WITH CONTROLS FOR STRESS AND RELATIVE DEPRIVATION
(N=758· reported in percentages)

Status Inconsistency	Low Stress Condition						High Stress Condition					
	Low Relative Deprivation			High Relative Deprivation			Low Relative Deprivation			High Relative Deprivation		
	Seeking Position Change			Seeking Position Change			Seeking Position Change			Seeking Position Change		
	No	About to begin	Yes	No	About to begin	Yes	No	About to begin	Yes	No	About to begin	Yes
Low	85	12	03	70	15	15	58	21	20	49	23	28
High	91	04	04	66	23	09	42	29	29	37	27	35

* As measured by "seeking a change of position at present

APPENDIX III

BIBLIOGRAPHIC NOTES ON STRESS, STATUS INCONSISTENCY RELATIVE DEPRIVATION

A. Stress

"Stress" in this study refers principally to career stress rather than to more generalized types of life stress which Protestant clergy may experience.

We are well aware that stress is not always undesirable. In fact, stress-seeking behavior is characteristic of many sports, and American boys in particular are taught to seek and master stressful situations. We agree with Lennart Levi (1967) about the importance of stress that is deliberately sought:

"It is dangerous to regard all stress as something unpleasant, dangerous and unhealthy. The training undertaken by an athlete to improve his strength, speed and skill is in itself a form of stressor. A shy hesitant salesman who overcomes his uncertainty when facing the general public by deliberately seeking out customers is also inducing in his organism stress. But in both cases the stressor and the stress come in doses within the individual's capacity and in moderate amounts that are only gradually increased. Dosed in this way, stress can be a positive factor."

The distinction between sought and unsought stress is too simple, however. Scott and Howard (in Levine and Scotch, 1970) suggest a very useful three level model for the understanding of career-related stress. (1) Deliberate tension-creating activity, as in dangerous sports or training programs or briefly experienced difficulties, falls at the problem-solving level of the model. (2) When routine problem-solving methods fail, however, necessitating an unusually high investment of energy to manage the situation, Scott and Howard speak of first order stress, marked by continuing but controlled high tension levels. (3) Only if one is unable either to solve or to manage

the problem and begins to consider withdrawal from the tension-producing situation is second order stress indicated. The distinction between first and second order stress is thus one of coping (perhaps just barely) versus withdrawal or panic.*

Another way to view stress is to consider it the consequence of an inconsistency between two or more relevant and salient structural and/or cognitive elements (cf. Stehr, 1966; Homans, 1961; Festinger, 1957; Geschwender, 1967; et al.). The magnitude of the stress is a consequence of the proportion of all relevant elements that are inconsistent or dissonant (cf. Geschwender, 1967; Secord and Backman, 1964; Stehr, 1968; et al). Or, in Festinger's words, "the existence of dissonance, being psychologically uncomfortable, will motivate the person to try to reduce the dissonance and achieve consonance" (1957:30) in proportion to the magnitude of the dissonance. This research concentrates upon the relationship between the status configurations, associated types of stress, and the occurrence or non-occurrence of behavior modification to resolve stress.

B. Status Inconsistency

In complex societies most persons occupy multiple positions or statuses (Weber in Gerth and Mills, 1947). These are normally associated with rank, prestige, or hierarchical social location, since a position in a social structure is usually viewed in terms of superordination or subordination (cf. Linton, 1936; Theodorson and Theodorson, 1969; Sweetser, 1964). Sorokin (1927) pointed out that for most individuals the agreement between various stratification ranks was far from perfect, and numerous researchers since that time have supported that observation (cf. Bendit-Srullyan, 1964; Hughes, 1945; Lenski, 1954

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* The above portion is reprinted from Mills and Koval (1970), p. 2, with permission.

Jackson, 1962; Kaufman, 1953; Blalock, 1967a; Segal, 1969).

Proponents of this school of thought use a variety of labels for the concept: status consistency, status crystallization, status incompatibility, expectancy congruence (at the level of individual consciousness), or status integration (referring to the degree of status incompatibility within a particular group or society). The focus of attention in all of these is the extent to which the rank positions on given status hierarchies are at a comparable level' (Rush, 1967:66). Thus, status consistency is generally defined in terms of the 'goodness of fit', or the relationship between the various hierarchical statuses of individuals (cf. Goffman, 1957; Broom and Jones, 1970; Lyman, 1967; Treiman, 1966).

Lack of 'fit' or crystallization of status is considered to reflect conflicting values and expectations, deriving from the cross pressures, conflicting expectations, or differential social treatment due to status inconsistency (cf. Segal, 1969; Treiman, 1966; Record and Backman, 1964). A tendency or strain towards modification of the status configuration toward crystallization or status compatibility is generally hypothesized as resulting from such inconsistency.

A further assumption that is seldom empirically established is that stress and tension are the result of status inconsistency and the associated conflicting expectations (cf. Lenski, 1954; Lyman, 1967; Geschwender, 1968; Lachenmeyer, 1968; Stehr, 1969). According to these assumptions, it is the stressful condition which causes the individual to modify subsequent role or behavior in attempts to reduce or alleviate the stress.

C. Relative Deprivation

Major attention in this study is given to relative deprivation, i.e., the actor's perception of discrepancies between his various statuses and his

comparisons with others, as well as the resulting sense of justice or injustice in the cost-reward ratio (cf. Homans, 1961: Thibaut and Kelley, 1959; Treiman, 1966; Stehr, 1968: Sampson, 1963; Kimberly, 1966, 1967: Geschwender, 1967, 1968: Hyman, 1967).

The researcher can classify individuals as status inconsistent or consistent in accord with the actor's own assessment (cf. Stehr, 1968; Sampson, 1963; Lachenmeyer, 1968: Festinger, 1957). Such a subjective dimension of status consistency is variously referred to as social comparison (cf. Thibaut and Kelley, 1959), assessment of the cost-reward ratio (cf. Homans, 1961), expectancy congruence (cf. Sampson, 1963), or simply the subjectively perceived dimension of consistency according to the actor's own understanding (cf. Stehr, 1968). There seems to be a relationship between subjectively perceived status inconsistency and the American Soldier findings that "people's aspirations, satisfactions, and self evaluations are determined not so much by their objective position as by their standing relative to specific persons with whom they compare" (Patchen, 1961:136: cf. Barley, 1970; Runciman, 1966).

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